

<https://www.youtube.com/watch?v=ezyQdqBETVs>

- Mark Twain *Puddn'head Wilson* (1894)
- Paul Lawrence Dunbar “Lynching of Jube Benson” (1904)
- Charles Chesnutt *Marrow of Tradition* (1901)





"There is but one chance and but one hope for the railroads to capture the net legislature, and that is for the 'nigger' to be made the issue."

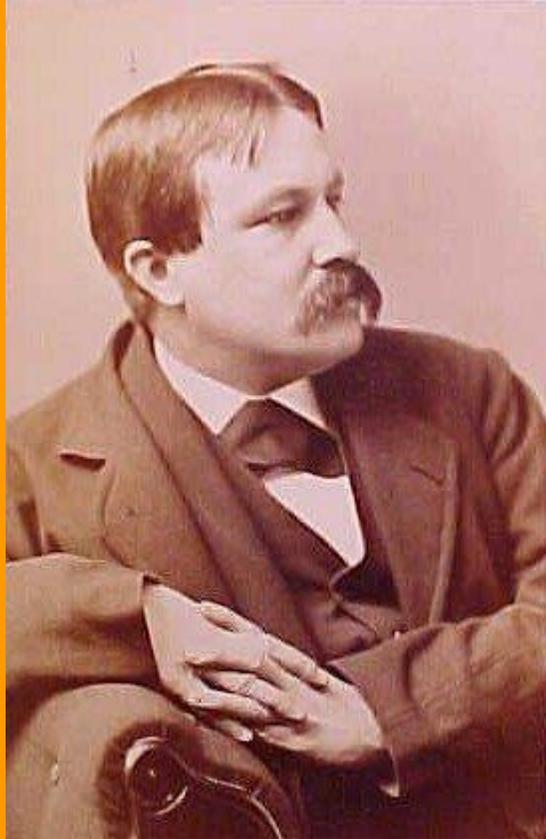


- “In the good old days when your father was alive [...] direct and simple methods might be safely resorted to; but this is a modern age, and in dealing with so fundamental a right as the suffrage we must profess a decent regard for the opinions of even that misguided portion of mankind which may not agree with us. This is the age of crowds, and we must have the crowds with us” (52)
- “The committee decided, about two months before the fall election, that an active local campaign must be carried on, with a view to discourage the negroes from attending the polls on election day” (157)



"I think they're trouble. I think they're looking for trouble [...] "I looked at a couple of the people that were interviewed from the group," he said. "I saw them with hate coming down the street last week talking about cops and police, and what should be done to them. And that was not good. And I think it's a disgrace that they're getting away with it.""

-President Trump on the Black Lives Matter movement



“Mr. Chesnutt, it seems to be me, has lost literary quality in acquiring literary quantity, and though his book, ‘The Marrow of Tradition,’ is of the same strong material as his early books, it is less simple throughout and therefore less excellent in manner. At his worst, he is no worse than the higher average of the ordinary novelist, but he ought always to be very much better, for he began better, and he is of that race which has, first of all, to get rid of the **cakewalk**, if it will not suffer from a smile far more blighting than any frown. He is fighting a battle, and it is not for him to pick up the cheap graces and poses of the jouster” (William Dean Howells)

“There's to be a big cakewalk upstairs to-night. The No'the'n gentlemen an' ladies who are down here to see about the new cotton fact'ry want to study the nigger some more, and the boss has got up a cakewalk for 'em, 'mongst the waiters and chambermaids, with a little outside talent.“ [...]

“The cakewalk was a great success. The most brilliant performer was a late arrival, who made his appearance just as the performance was about to commence. The newcomer was dressed strikingly, the conspicuous features of his attire being a long blue coat with brass buttons and a pair of plaid trousers. He was older, too, than the other participants, which made his agility the more remarkable. His partner was a new chambermaid, who had just come to town, and whom the head waiter introduced to the newcomer upon his arrival. The cake was awarded to this couple by a unanimous vote. The man presented it to his partner with a grandiloquent flourish, and returned thanks in a speech which sent the Northern visitors into spasms of delight at the quaintness of the darky dialect and the darky wit. To cap the climax, the winner danced a buck dance with a skill and agility that brought a shower of complimentary silver, which he gathered up and passed to the head waiter.”

PRIMROSE & WEST'S BIG MINSTRELS





d. orig. *U.S.* The songs, entertainment, etc., performed by blackface minstrels (see [MINSTREL](#) *n.* 3a). Now chiefly *hist.*

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1863 *Harper's Mag.* Mar. 563/1 The bones and banjo are apparently as attractive as ever, under the name of Minstrelsy.

1930 C. WITTE *Tambo & Bones* 42 Minstrelsy was born in a decade when the fashionable American public had not yet become addicted to the theatre-going habit.

1986 G. BORDMAN *Amer. Musical Theatre* (ed. 2) i. 11 Blackface artists such as Rice were precursors of minstrelsy.

[\(Hide quotations\)](#)

“The advent of mass lynching spectacles occurs coextensively with the Golden Age of the American circus, the cultural saturation of photographic images, and the dawn of the motion picture, at a time when staged disaster spectacles such as reenactments of war battles and natural disasters were also popular” (66)

- “some enterprising individual had begun the erection of seats from which, for a pecuniary consideration, the spectacle might be more easily and comfortably viewed”
- “From one he learned that the railroads would run excursions from the neighboring towns in order to bring spectators to the scene; from another that the burning was to take place early in the evening so that the children might not be kept up beyond their usual bedtime. In one group that he passed he heard several young men discussing the question of which portions of the negro’s body they would prefer for souvenirs”

“For Miller it was an agonizing moment. He was no coward, morally or physically. Every manly instinct urged him to go forward and take up the cause of these leaderless people, and, if need be, to defend their lives and their rights with his own, - but to what end?

‘Listen men,’ he said, ‘We would only be throwing our lives away. Suppose we made a determined stand and won a temporary victory. By morning every train, every boat, every road leading into Wellington, would be crowded with white men,-as they probably will be any way,-with arms in their hands, curses on their lips, and vengeance in their hearts. In the minds of those who make and administer the laws, we have no standing in the court of conscience. They would kill us in the fight, or they would hang us afterwards,-one way or another, we should be doomed. I should like to lead you; I should like to arm every colored man in this town, and have them stand firmly in line, not for attack, but for defense; but if I attempted it, and they should stand by me, which is questionable,-for I have met them fleeing from the town,-my life would pay the forfeit. Alive, I may be of some use to you, and you are welcome to my life in that way,-I am giving it freely. Dead I should be a mere lump of carrion. Who remembers even the names of those who have been done to death in the Southern States for the past twenty years?’ (183)

“De w’ite folks are killin’ de niggers, an’ we ain’ gwine ter stan’ up an’ be shot down like dogs. We’re gwine ter defen’ ou’ lives, an’ we ain’ gwine ter run away f’om no place where we’ve got a right ter be; an’ woe be ter de w’ite man w’at lays han’s on us! Dere’s two niggers in dis town ter eve’y w’ite man, an’ ef we’ve got ter be kilt, we’ll take some w’ite folks ‘long wid us, ez sho’ ez dere’s a God in heaven, -ez I s’pose dere is, dough He must be ‘sleep, er busy somewhar e’se ter-day. Will you-all come an’ lead us?

